

**I and II
CORINTHIANS**

**TRANSLATED BY
HENRY HAYMAN, D.D.**

VOLUME II IN A 4 VOLUME SERIES



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ST. PAUL TO THE CORINTHIANS

FIRST EPISTLE

1 Paul, a commissioned apostle of Jesus Christ,
by Divine appointment, and Sosthenes our brother,
2 to the church of God consisting in Corinth of
those sanctified in Christ Jesus, saints whom His
call has reached, including also all who invoke the
Name of our Lord Jesus Christ in every region
3 where they or we are found :—grace be yours and
peace from God our Father and the Lord Jesus
Christ.

4 I am ever thanking my God for you on account
5 of His grace given you in Christ Jesus. In Him
indeed you are highly gifted in everything—all
6 discourse, all discernment being yours ; thus con-
firming the impression made by my testimony to
7 Jesus Christ among you. In fact you fall short
in no endowment, while waiting for our Lord Jesus
8 Christ to reveal Himself. And He in turn will
ensure you to the end without reproach in His
9 own great day ; for faithful to His promise is God,
by whom you were called to fellowship with His
Son Jesus Christ our Lord.

10 Yet I beseech you, brethren, by the Name of
our Lord Jesus Christ, that you speak the same
thing, all of you ; and, avoiding divisions, shew a

1 CORINTHIANS I

perfect union in the same purpose and the same
11 judgment. For, my brethren, information has
reached me from some belonging to Chloe, that
12 factions exist among you.—I mean this—each one
of you professes to belong to Paul, to Apollos, to
13 Peter, or to Christ. What? is Christ divided?

Is it Paul, pray, who was crucified for you, or in
14 whose name you were baptized? Thank God, I
15 baptized none of you but Crispus and Gaius; for
fear any one should say that mine was the name in
16 which you were baptized:—Well, I baptized also the *
household of Stephanas. Beyond these, I rather
17 think, I baptized no other. For indeed Christ
sent me not to baptize, but to declare His gospel;
not in argumentative subtlety; for so the Cross of
18 Christ would be emptied of its power. For you
see, the argument of the Cross is, to those going
to perdition, an absurdity; but to those in the
way of salvation—us for instance, it is God's
19 mighty weapon. Remember the text,

I will sweep away the subtleties of the subtle, ·

And set aside the cleverness of the clever.

20 What becomes of the subtle, of the schoolman, of
the disputant of this fleeting present? Has not
21 God stultified that subtlety of this world? For
since, under God's wise arrangement, the world,
for all its subtlety, failed to know Him, He saw
fit, through that despised thing now proclaimed,
22 to save those who believe it. You see, Jews
23 demand miracles, Gentiles look for subtleties; but
we proclaim Christ crucified, to the former an

1 CORINTHIANS II

24 offence, to the latter an absurdity; but to His
actual members whom His call has reached, to
Jew and Gentile alike, Christ the power of
25 God and the wisdom of God. Because in God
what men deem absurd is superhuman wisdom,
and in Him what they deem weak is super-
26 human might. For look at your muster-roll,
brethren,—how few of the subtle, the powerful,
the noble, after a human standard, it includes.—
27 Why?—Because God chose things rated as absurd
by the world to shame its subtlety, and things
deemed weak by the world to shame its strength:
28 —aye, things in the world's eye low-born and
despicable God chose—its non-entities, to bring to
29 nought its realities; precisely that flesh and blood
30 might have nothing to glory of before Him. And
of Him are you in Christ Jesus, the incarnation
for us of God-given wisdom, as well as of right-
31 eousness, sanctification, and redemption; so that
we verify the text, 'Whoso glorieth, let him glory
in the Lord.'

2 And so I, too, when I came to you, brethren,
came not with high-flown argument or refined
subtlety, to declare among you God's testimony.
2 For the only thing which I resolved to keep in view
among you was Jesus Christ, and Him crucified.
3 I brought with me also a painful sense of weakness
4 and nervous anxiety; and my argument and what
it proclaimed was in no seductive phrases of
human subtlety, but in weighty proof of spirit and
5 power; that your convictions might not rest on

1 CORINTHIANS II

the subtleties of men, but on the power of God.
6 Yet, in the view of the perfected, what we utter is
wisdom—yet a wisdom not of this fleeting present,
nor of those who lead it,—doomed alike to efface-
7 ment. On the contrary, the wisdom we utter is
God's, wrapped in mystery, out of sight, but fore-
ordained by God before all ages with a view to
8 our glory ; undiscerned indeed by the leaders of
this fleeting present ; for had they discerned it,
they would not have crucified the Lord of Glory.
9 But, as Scripture hath it,
What no eye saw, what no ear heard,
What never dawned upon the heart of man,
All that God prepares for those who love Him, *
10 is what to us nevertheless God reveals through
His Spirit. For the Spirit leaves nothing un-
11 fathomed, not even the depths of Deity. For
who among men knows the thoughts of the indi-
vidual man, save the man's own inward and spiritual
consciousness ? So, too, the thoughts of God no
12 one discerns but the Spirit of God. And so we
received not the spirit of the world, but that Spirit *
which is of God, that we might realize the boons
13 bestowed on us by God ; which, too, we declare,
not in lessons of human subtlety, but in those of
the Holy Spirit, elucidating spiritual truths by
14 mutual comparison. And, whereas the man of
unspiritualized soul is non-receptive of the things
of the Spirit, for they have no meaning for him,
and are beyond the grasp of his faculty, as being
15 referred to a spiritual standard ; the spiritual man

1 CORINTHIANS III

is on the contrary the standard of all things, and is
16 himself subject to no other standard. ‘For who
knoweth the mind of the Lord, so as to instruct
Him?’ But with us is the actual mind of Christ.

3 And yet I, brethren, could not address you as
spiritual, but as sunk in flesh, mere babes in
2 Christ. I gave you milk diet; not solid fare, for
you could not bear it:—nay, even now you cannot,
3 for you are yet carnal. For while there are among
you heart-burnings, strife and party-spirit, what are
4 you but carnal, and at a mere human level? For
when one says, ‘I am Paul’s,’ and another, ‘I am
5 of Apollos,’ what else are you but carnal? Pray,
what is Paul, and what Apollos? Mere minis-
terial instruments of your belief, as the Lord
6 assigned to each his part. I planted, Apollos
7 watered, but growth was from God. Thus planter
and waterer alike signify nothing, but God the
growth-giver is all.

8 Again, the planter and the waterer are really
one, yet each shall receive the personal recompense
9 of his personal toil; since God is He with whom
we work—God, whose tillage, whose building, ye
10 are. As due to the grace He gave me, like a
skilful architect, I have laid a foundation; then
some one else builds upon it: only, let each be
11 careful how he ventures to do so. For other
foundation can no one lay than that already laid,
12 which is Jesus Christ. But if any one builds upon
that foundation, gold, silver, costly stones, timber,
13 thatch, wattle, or what not; the work of each

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will shew its real quality, for the Day will disclose it—that Day to be revealed in fire; and each man's work—what its real quality is, that fiery
14 ordeal shall prove. If any man's superstructure be found to abide the proof, his will the recompense be. If any man's work be burnt up, his
15 will be the loss—though he shall personally be saved, yet saved as through fire.

16 Know you not that you are the temple of God,
17 and that God's Spirit dwells in you? If any ruin the temple of God, God shall ruin him; for the temple of God is holy, and that same temple
18 you are. Let no man deceive himself: if any one sets up to be wise among you in this fleeting present, let him learn to be foolish, as the one way
19 to wisdom; for the wisdom of this world is foolishness with God. For Scripture hath it, 'He
20 entraps the wise in their own astuteness'; and again, 'The Lord discerns the reasonings of the
21 wise that they are futile.' So now, let no one set up the human agents for his theme of boasting.
22 Why, everything is yours—Paul, Apollos, Peter, world, life, death, things present, things future—
23 all yours! But then, you are Christ's, and Christ is God's!

4 So, then, let a man regard us as ministers of Christ and stewards of the mysteries of God.
2 Further, here on earth the qualification looked *
3 for in stewards is trustworthiness. But for my part, I care very little about my character being scrutinized by you or by any human tribunal;

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nor even do I profess to scrutinize it myself.
4 True, I know nothing against myself; yet that
is not enough to bear me harmless; but He
5 whose scrutiny I abide is the Lord. Accord-
ingly, pronounce no premature judgment, until
the Lord come. He shall throw light on all that
lurks in obscurity, and lay bare the workings
of men's hearts; and then his sterling merit shall
be fixed for each by God.

6 These general remarks, brethren, I transfer to
a particular application in myself and Apollos,
because you make me: that in our case you may *
learn to keep within what Scripture lays down;
that no one become an inflated partisan of one
7 against the other. For who calls on thee to take
the lead? Or what hast thou save what was
given thee? But then, if it *was* given thee, why
assume independent airs as if it was *not*? I con-
8 gratulate you! Now you have all that heart can
wish, are already in affluence, have thrown us
over, and set up as kings on your own account!
I would to God you had the crown indeed, that
9 we too might share it with you! For I take it,
God brings on us apostles as the last scene of the
show—doomed victims, as it were, in the world's
vast theatre, where angels and men look on.
10 We appear as fools for Christ's sake, while you
are Christian sages! Our lot is weakness, while
yours is prowess; yours is honour, ours is infamy.
11 Up to this very moment we are in hunger, thirst
and nakedness. We are roughly handled, have

1 CORINTHIANS V

12 no fixed abode, toil in manual labour, get revilings
and give blessings, are persecuted and endure it,
13 are called bad names and turn comforters. We
are made the offscourings of the world, the refuse
of its refuse, to the present time.

14 I write all this not to reflect on you, but to
15 warn you as the children of my love. For sup-
posing you to have ever so many preceptors in
Christ, yet more than one father you cannot have ;
for in Christ Jesus through the Gospel I claim
16 you as my offspring. I may well call upon you
17 then to take after me. And so I send you
Timothy—he too is a child of my love, faithful
in the Lord. He will remind you of my ways in
18 Christ, exactly as I teach in every church. Now
some are vapouring, as though I was not coming
19 to you. But I mean, God willing, to come to
you directly, and to test not the talk merely of
20 these vapourers but their power—for not in talk
21 but in power is the kingdom of God. Which
then would you rather—my coming with penal
severity, or lovingly and disposed to spare?

5 Actually there is a report of sexual lawlessness
among you, and that of a kind unheard of even
among heathens, that one should take his father's
2 wife ; while your attitude is one of contumacy,
instead rather of contrition, to the expulsion of
3 him from among you who has done this deed. Now
then, I, absent in person but as present in spirit, *
have already, as though actually present, made
up my mind about the one who has thus daringly

1 CORINTHIANS VI

4 offended: viz. in the name of our Lord Jesus Christ, you and my spirit being met together, and the power of the same Lord being with me, 5 to give over the delinquent in question to Satan, for some bodily suffering, that his spirit may be 6 saved in the day of the Lord Jesus. Your presumption is most unseemly. Don't you know, 'A little leaven spreads through the whole batch'? 7 Purge out then the leaven of the old heathen self, and so be of a new consistency, to suit your untainted character. For we too, you see, have 8 our Paschal sacrifice in Christ: let us keep our festival accordingly, not in that older leaven, not in the leaven of vice and depravity; but in its 9 absence, in sterling purity and truth. I wrote in my previous letter that you should not hold 10 intercourse with fornicators; not meaning this to apply to every case of fornication, greed, extortion, or idolatry in the world outside; for in that case 11 you would have to quit the world entirely. But my meaning was and is, that you should hold no intercourse, if any so-called brother be a fornicator, be guilty of greed, idolatry, calumny, drunkenness or extortion—with any such not 12 even to eat. For what business is it of mine to judge the outsiders? Is it not on those within that you pass sentence—those outside being left to God's judgment? Away then with the evil-doer from among you.

6 Does any of you who has a question at law with another venture to have recourse to a

1 CORINTHIANS VI

2 heathen tribunal rather than to saintly arbitration? Don't you know that the saints are to judge the world? And if the world awaits your sentence, are you unworthy to settle these very
3 small questions? Don't you know that we shall judge angels? not to mention temporal trifles.
4 Why surely, if you have temporal questions to settle, you might place on the bench those of
5 least account in your church. But I must say, it would be a shame indeed, if there is not among you a single one whose wisdom would qualify him
6 to decide between brother and brother; but brother goes to law with brother, and that before
7 the unbelievers! Nay, to begin with, what a downright blot upon you is it to have litigation one with another at all! Why not rather submit to be wronged, why not rather put up with loss?
8 But no; it is you who commit the wrong, you who inflict the loss, and that too on your brethren.
9 Don't you know that no wrong-doer shall inherit the kingdom of God? Be not misled—no fornicator, nor idolater, nor adulterer, no slave of base
10 vices and unnatural lusts, no thief, none covetous, no drunkard, no slanderer, no extortioner, shall
11 inherit the kingdom of God. And these are what some of you were; but you got it washed off, were sanctified, were justified, in the Name of the Lord Jesus and in the Spirit of our God.
12 All things are lawful for me, but not all things are good for me. All things are lawful for me, but I am not the man to forfeit my

1 CORINTHIANS VII

13 freedom to any. Food is for the belly and the belly is for food, though God will put an end to each in turn ; but the body is not for fornication, but for the Lord ; and the Lord for the body.
14 Further, as God raised the Lord bodily to life, so through His power He will raise us bodily to
15 life. Don't you know that your bodies are limbs of Christ ? Shall I then rob Christ of limbs that are His, and make them limbs of a harlot ? Never
16 that, surely. What ! Not know that the man joined to the harlot is one body with her ? Why, His words are, 'The two shall be one flesh ;'
17 whereas the man joined to the Lord is one spirit
18 with Him. Flee fornication. Every sin whatsoever a man does is from outside the body ; but
19 the fornicator sins against his own body. What ! Not yet know that the body of each of you is a temple of the Holy Ghost indwelling in you, whom you have of God ? So that you are not
20 your own ; for you were bought with a price. So then, glorify God in your body and in your spirit, which are God's.

7 Now for my replies to your written questions : It is best for a man not to connect himself with a
2 woman ; but, to avoid illicit unions, let each man have his own wife, and each woman her own
3 husband. Let the husband render to the wife her conjugal due, and likewise also the wife to the *
4 husband. The wife is not mistress of her own person, but the husband has claims ; and likewise too the husband is not master of his own person,

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5 but the wife has claims. Avoid not one another,
unless perhaps by mutual consent for a while, to
find special opportunity for fasting and prayer;
and then to resume union, for fear the Tempter
6 assail you on the incontinent side. But I mean
7 this as permissive, not imperative. Indeed I
could wish that all men were as I myself am;
only, all men have not the same, but each his
special gift from God, one in this way and
8 another in that. I say then to the unmarried and
the widows, their better course is to remain as I
9 too am. But if continency is not their gift, let
them marry; for marrying is better than being a
10 prey to passion. Next, to the married I give
charge—not I, however, but the Lord—that the
11 wife separate not from her husband; but further,
if she be already separated, let her remain un-
married, or else be reconciled to her husband;
also that the husband do not put away his wife.
12 But to the rest, it is I who speak, and not the
Lord. If any Christian has a non-Christian wife,
and she agrees to cohabit, let him not abandon
13 her; and a wife, who has a non-Christian husband
and he agrees to cohabit, is not to abandon her
14 husband. For the non-Christian husband is
consecrated in the Christian wife, and the non-
Christian wife in the Christian husband: other-
wise your children would have a heathen taint;
15 whereas in point of fact they are holy. But if,
on the contrary, the unbelieving party is for
separation, let him or her separate. The Christian

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helpmate is under no constraint in such cases ; for peace is the state in which God's call places us.
16 Nor can a wife ever be sure of bringing her husband to salvation, or a husband of bringing
17 his wife. The only clear duty then is, that as God has cast the lot for each, as the Lord has called each, so let him shape his course ; and so I give
18 direction in all the Churches. Thus, was any converted after circumcision received ? Let him not efface it. Was any converted in the opposite
19 state ? Let him not be circumcised. Circumcision is nothing, and uncircumcision is nothing, only the keeping the commandments of God.
20 Each in the condition in which conversion found
21 him, in that let him abide. Did conversion find thee in slavery ? Never mind it. Nay, even if thou mayest become free, rather retain thy con-
22 dition. For a slave convert in the Lord is a freed man of the Lord. Similarly he whom con-
23 version found free is Christ's slave. A high price was paid to make you His : become not then
24 slaves of men. Let each in whatever state conversion found him, in that abide, for God is there with him.
25 Next, as regards maidens, I have no injunction of the Lord to quote, but I give my judgment as being, by the Lord's mercy, trustworthy for your
26 guidance. This then, to begin with, I think is best, in view of the trials that are now upon us—
27 best, I mean, for a man to be single. Art thou bound to a wife ? Seek not release. Art thou

1 CORINTHIANS VII

28 free from the bond? Seek not a wife. But even
suppose thou marriest, there is no sin in it; and
if a maiden marry, there is no sin in her so doing.
But those who take that step will incur temporal
affliction, whereas what I say is meant to spare
29 you this. Let me add this, brethren, also: we
have but a short respite—the outlook demands
that those who have wives should be as though
30 they had none, those who wail as foregoing their
sorrows, those who rejoice, their joys, purchasers
31 as having a precarious ownership, and those who
use this world as limiting their use of it; because
32 its phase is waning fast, and I would have you
exempt from its cares. The unmarried is careful
of the Lord's interests, studying how to please
33 Him; but, once married, he is careful for worldly
interests—how to please his wife.

34 Again, the positions of wife and maid are
widely different. The unmarried woman is care-
ful of the Lord's interests, that she may be holy
in body and in spirit. But once married, she is
careful of worldly interests—how she may please
35 her husband. This then I say for your own best
interests; not to throw entanglement upon you,
but to shield you from imputation, and for your
36 undistracted devotion to the Lord. But again,
if any parent thinks that he brings an imputation
on his maiden daughter (supposing her of full age
or more), and circumstances so require it, let him
take his own course—there is no sin in it—let
37 them marry. Still, whoso sticks firm to his pur-

1 CORINTHIANS VIII

pose, and feels no such call upon him, but is able to give effect to his own choice, supposing that choice to be in favour of keeping her a maiden, 38 takes the best course. So that he who bestows her in wedlock does well ; and yet he who bestows her 39 not so, does better. A wife is bound by law for as long as her husband lives. But when he is dead, she is free to be married to whom she 40 pleases, only in the Lord. But she is in a higher spiritual state, if she abide as she is—such is my judgment ; and I, as much as another, consider that I have the Spirit of God.

8 Next, concerning idol-sacrifices. Of course we all possess the theory of the matter ; mere theories puff us up, but charity it is that builds us up. 2 But if any one thinks himself assured on any * subject, he is far from knowing anything as yet as 3 it should be known. But if any man loves God, then he—I will not say knows, but—is known of 4 Him. To resume then, on eating of idol-sacrifices ; of course an idol is a nonentity in nature, and 5 there is no God except the One. Granting then * that there are gods—so called—whether in heaven or on earth, as indeed there are gods and lords, 6 quite a number, yet to us there is one only God, the Father, from whom all things originate, and we created for Him, and one Lord Jesus Christ, through whose agency are all things, and we 7 through Him. But all do not grasp this principle. Some are still haunted by a notion of an idol's personality, eat something offered to it, and thus,

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their conscience, being infirm, incurs contamination
8 by the act. But nothing which we eat can affect
our standing before God; neither if we eat not, *
are we the losers, nor if we eat, are we the gainers.
9 Only take care that this independence of ours
10 give not a shock to the weaklings. For if one
of them see thee, who hast a firm grasp of the
principle, a guest in an idol's temple, will not he
who has qualms of conscience be emboldened to
suppress them, and to partake of the idolatrous
11 feast? Then he perishes—that weak creature, *
through thy strength of mind—that brother for
12 whose sake Christ died! Now, in thus sinning
against the brethren, and wounding their infirm
13 conscience, you sin against Christ. So then, if
what I eat becomes a snare to my brother, I will
abstain from animal food for good and all, that I
be not the means of offending my brother.
9 Am I not an apostle? Am I not independent?
Have I not seen Jesus Christ our Lord? Are not
2 you my achievement in the Lord? If to others
I am not an apostle, at any rate I am to you.
For you are the seal which authenticates my claim
3 to be an apostle in the Lord. Let that be my
4 answer to my hostile critics. What, have we not
5 a right to free entertainment? Are we not
entitled to take about with us a Christian help-
mate, as both the other apostles and the Lord's
6 brethren and Peter do? Or I and Barnabas, are
we alone barred from claiming our maintenance
7 without manual toil? As if any soldier on service

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was expected to find himself; or any vine-planter
barred from eating his own produce, or any sheep-
8 master from the yield of his flock! Am I only
urging human usage in this? Does not the Law
9 Divine say the same? In Moses' Law you find a
prohibition to muzzle the ox while at work on
the threshing-floor. Is it for oxen that God
10 here shews His concern? Rather on our account
assuredly He says it. For our sakes, I say, it was
written; because hope it is that sustains toil; in
the hope of getting his share ought the plough-
11 man to plough and the thresher to thresh. Thus,
if for you we sowed the spiritual seed, is it too
much to expect you to supply our bodily needs?
12 If others share this claim upon you, is not our
title to it even better? Yet we never enforced
the claim; no—we put up with anything, to
avoid any prejudice to Christ's gospel.

13 Again, don't you know that they who are
employed in sacred duties are fed from the Temple,
and they who attend at the altar share what the
14 altar has to give? Even so the Lord appointed
to the bearers of the gospel-message a gospel-
15 livelihood. But I have availed myself of none of
these rights; nor am I writing now to press any
such claim. Nay, I would far rather die than
that any one should invalidate this my title to
16 distinction. For, preach the gospel as I will,
there is no distinction in that; rather, I am
under an obligation to do so, and under a doom
17 of woe if I forbear. True, if I do so as a volunteer,

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my reward is sure ; but if reluctantly, still, there is my stewardship, and its trust has to be fulfilled.

- 18 What then is that reward to which I refer—
so earned as to make Christ's gospel free of charge,
19 and to limit my use of my right under it? Why
this: independent of all as I am, I yet make
myself every one's servant, that the greater
20 number of converts might be my gain. Thus, to
the Jews I became as a Jew, that I might win
the Jews ; to the law-bound as myself law-bound—
not that I feel so—that I might win those bound *
21 by law: to those outside its pale as myself an
outsider too—not that I am really outside God's
law, but law-bound to Christ—that I might win
22 the outsiders. Even to weaklings I became one
of themselves, that I might win the weaklings.
To all men I am become all things, that I may
23 all round save some. And all this I do for the
Gospel's sake, that I may have a partner's stake
24 in it. Don't you know that they who run the
race *all* run, but one gets the prize? So run
25 that you may win. Further, whoever enters for
the contest has to be strictly abstemious—they
to be sure to earn a perishable crown, but we
26 an imperishable. I accordingly so run as if I
meant to win ; and so plant my hits not as
27 idly sparring ; but I hit home at my own fleshly
frame, and tame it into subserviency ; for fear I,
who proclaim the contest to others, should come
to be rejected myself.
- 10 (To return to idolatry). I would have you all

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know, brethren, that all our fathers had the cloud
2 above them, and all passed through the sea ; and
all got baptized into Moses in the cloud and in *
3 the sea ; and all ate the same spiritual food and
4 drank of the same spiritual stream. For its source
was a spiritual rock which forsook them not, and
5 that rock was Christ. But with the more part of
them God was displeased, for they were struck
6 down in the wilderness. And in these particulars
they became our examples of what to avoid—that
we should not indulge wrongful lusts, as they did.
7 Turn not then to idolatry, as did some of them ;
as it is written, ‘The people sat down to eat and
8 drink, and stood up to revel.’ Neither let us
commit fornication, as did some of them, and fell
9 in one day three and twenty thousand. Nor let
us persist in tempting Christ, as some of them
10 tempted, and perished by the serpents. Nor yet
murmur, as some of them murmured, and perished
11 by the destroying angel. Now all these things
befell them as a lesson to us, and were written
for our admonition, who stand face to face with
12 the last stage of the world’s life. Wherefore let
him that thinketh he standeth take heed lest he
13 fall. Temptation has not beset you save in human
measure. But God may be trusted, not to allow
you to be tempted above that you are able, but
to provide, with the temptation, the way out of
it too, that you may be able to bear up against
14 it. For these reasons, my beloved, flee from the
15 idol-service in question. I appeal to your common

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sense to pass your own verdict on what I say.
16 The cup of blessing which we bless, is it not
the communion of the blood of Christ? The
bread which we break, is it not the communion of
17 the body of Christ? Because, as one bread, so
one Body are we—many as we are, for of the one
bread we all partake.

18 Take, as a case in point, the Jewish community ;
are not those who eat the sacrifices communicants
19 of the altar? This will shew you what I mean
with regard to the idol-sacrifice—not that it or
20 the idol signifies, as such ; but that, what their
worshippers offer, they offer as to devils and not to *
God, and I would not have you turn communicants
21 of devils. You cannot drink the cup of the Lord
and the cup of devils ; you cannot partake of the
22 Lord's Table and of that of devils. Do we mean
to defy the Lord? Are we mightier than He?

23 All things, I repeat, are lawful for me, but not
all things are good for me. All things are lawful,
24 but not all build up the Body of Christ. For this
latter purpose, let each study not merely what
25 concerns himself but his neighbour too. All flesh
that comes to market may be eaten without any
26 question asked for conscience' sake ; for 'the earth
27 is the Lord's, and all that is therein.' So, too, if
any non-Christian invite you, and you choose to
go ; anything set before you may be eaten without
28 question asked for conscience' sake. But if any
one tells you, 'this is an idol-offering,' then
refrain, for his sake who so informs you, and for

1 CORINTHIANS XI

29 conscience' sake—by 'conscience' meaning not *
your own but your neighbour's; for is it worth
while to expose my liberty to the conscientious
30 strictures of another? Or, if I partake thankfully,
to incur reproach for eating what I give thanks
31 over? Whether you eat or drink, then, or what-
32 ever you do, do all to the glory of God; and avoid
giving offence, whether to Jew or to Gentile, or
33 to the Church of God. For this is my standing
rule too—compliance with all men in all things,
not studying what suits one's self, but the great
majority, with their salvation in view.

11 Do you follow my example, just as I follow
2 that of Christ. I commend you, brethren, that
you always bear me in mind, and observe the in-
junctions which I gave you exactly as I gave them;
3 only I would have you know that in the case of
every man the Head is Christ, but the head of the
woman is the man, and the Head of Christ is God.
4 Every man who in public prayer or exposition of
God's truth has his head covered, dishonours that
5 Head of him. And every woman who in the same
exercises has her head uncovered, dishonours that
head of her; for she might as well at once go with
6 her head shaved. For if a woman go uncovered,
let her also be close-cropped; but if it is disgrace-
ful to a woman to be cropped or shaven, let her
7 be covered. For whereas a man ought not to
have his head covered, being, to begin with, the
embodiment of God's glory; the woman on the
8 other hand is the glory of the man. For the order

1 CORINTHIANS XI

of nature is, not man from woman, but woman
9 from man; even as the purpose of creation was,
10 not man for woman, but woman for man. This
is why the woman ought to have her head covered
in token of dependence, in which the angels are
11 concerned. Only, there is no real independence
in the Christian state, either on man's part, of
12 woman, or on woman's part, of man: for, as
woman proceeds from man, so man is by means of
13 woman, but all alike from God. Judge the ques-
tion by your own inward sense,—is it seemly for
a woman to offer public prayer to God, uncovered?
14 Is it not a dictate of nature, that for a man to
15 wear his hair long is a reproach to him? But for
a woman to do so, is an honour to her; since her
16 hair is given her long, to serve as a covering. But
if any one thinks to carry the question further,
our general usage and that of the churches of God
are against him or her.

17 But now I come to a part of my charge in
which I cannot commend you,—it is that, in
meeting for worship, you go away not better, but
18 worse than you came. For firstly, when you
assemble in church, I hear of dissensions which
you bring with you, and I cannot wholly disbelieve
19 it. One might even say that there *must* be factions
among you, to bring out by contrast the good and
20 true. Thus, when you assemble as a community,
your object is not to eat the Supper of the Lord
21 —rather, his own supper, and how to secure it
first, is what each aims at; and one comes short

1 CORINTHIANS XI

in food, another has more wine than is good for
22 him. Why, if you want to eat and drink, have
you not houses where that may go on? Why
degrade the Church of God and cast a slur on the
poorer brethren? What can I say to you? Am
23 I to commend you in this? Surely no. For I
received from the Lord the institution which I in
turn gave you; that the Lord Jesus in the night
24 in which He was betrayed took bread; and when
He had given thanks He brake it and said, 'Take,
eat; this is My Body, which is broken for you:
25 this do in remembrance of Me'; and similarly
the cup after the supper, saying, 'This cup is the
New Testament in My Blood: this do ye, as often
26 as ye drink it, in remembrance of Me.' For as
often as you eat this bread and drink this cup,
you declare openly the Lord's death, until He
27 come; so that whoever shall eat this bread and
drink this cup of the Lord unworthily, shall be
guilty of profaning the Body and Blood of the
28 Lord. But let a man examine himself, and so eat
29 of that bread and drink of that cup. For he that
eats and drinks unworthily, eats and drinks a
judgment upon himself, *i.e.* as not giving that
30 Body its due pre-eminence. This is why among *
you there are many invalids and bodily sufferers,
31 and many whom death has overtaken. For if we
had been duly strict with ourselves, these judg-
32 ments would have been spared us. But in suffering
them we feel the Lord's chastening hand, to save
33 us from being condemned with the world. So

1 CORINTHIANS XII

then, my brethren, when you assemble to eat, wait
34 for one another ; and if any be hungry, let him
eat at home, that your assembling draw not down
a judgment on you ; and for the other details I
will give direction when I come.

12 Next, to come to spiritual gifts, brethren, I
2 would not have you ignorant about them. You
know that you were heathen once, and when you
were so, you took up with those speechless idols,
3 just as chance-influences led you. Therefore,
take it from me, that no one speaking by the
Spirit of God invokes a curse on Jesus ; and that
no one can confess that Jesus is Lord, but by the
4 Holy Ghost. True, there are varieties of endow-
5 ment, but the same Spirit who endows ; and
varieties of ministry, but the same Lord who is
6 served ; and varieties of effect wrought, but the
same God whose work they all are in all who
7 share them. Yet individuals have this manifesta-
tion of the Spirit given them for the general
8 good. Thus one is gifted by the Spirit with the
utterance of more mysterious truth, another of
9 more obvious ; a third with assurance, by the
same Spirit ; another with healing powers, by the
10 same Spirit ; another with miraculous effects
generally ; another with inspiration ; another
can discern how spirits differ ; another has a
variety of strange tongues ; another the power of
11 interpreting them : but all these that Spirit one
and the same works in all who possess them, dis-
12 tributing specially to each at His own will. For,

1 CORINTHIANS XII

take the human body—(1) It is one, but has many members; (2) all the members of any one body, however many, are one body still. So it is
13 with Christ: and accordingly, in one Spirit into His one Body were we all baptized, whether Jews or Gentiles, whether slaves or free, and all imbibed
14 that one Spirit. To return to the human body. 15 It is not one member, but many. Supposing the foot, then, were to say, ‘Because I am not a hand, I am no part of the body’; is it not really
16 a part of the body for all that? And suppose the ear were to say, ‘Because I am not an eye, I am no part of the body,’ is it not really a part of
17 the body for all that? If the whole body were eye, what becomes of the hearing? If the whole
18 were hearing, what of the sense of smell? But, as it is, God appointed the members each one of them in the body at His own good pleasure.
19 Further, if all the members were any one member, 20 what becomes of the body? But, as we see, the 21 members are many, but the body is one: so that the eye cannot say to the hand, ‘I can do without thee’; nor again the head to the feet, ‘I can do
22 without you.’ Nay, much more, the seemingly feeble members are indispensable to the organiza-
23 tion; and even to the parts we deem baser, we attach a more scrupulous concern, and for what is least decorous we are more sensitive as regards
24 decency. Our more honoured parts, on the contrary, need no such care; but God so adjusted our frame that what ranks lowest is highest in

1 CORINTHIANS XIII

25 the scrupulous regard paid it ; thus avoiding any
discord in the whole, while all the members have
26 the same concern one for another. And in fact,
if one member be uneasy, all the members sympathize ; or if one be cheered, all share the solace.
27 Now, to apply this :—you are the Body of Christ,
28 and individually His members ; and there are
those whom God appointed in the Church : as,
firstly apostles, secondly inspired guides, thirdly
teachers ; then follow preternatural powers, then
healing powers, offices of helpfulness or super-
29 vision, and the various strange tongues. Pray
then, are all these apostles ? Are all inspired
guides, are all teachers, are all preternaturally
30 gifted ? Have all the power to heal ? Do all
speak in strange tongues ? Do all interpret ?—
31 Well then, aspire to the higher gifts ; and yet I
have a course to point out which excels them all.

13 For, though I were to speak all languages of
men and angels too, but have not charity, I
become a mere sounding gong or tinkling cymbal ;
2 aye, though I have inspiration, and possess the
key to all mysteries and the sum of knowledge ;
though I have the plenary faith which removes
mountains, but have not charity, I am nothing.
3 Were I to dole all my substance to the poor, and
give up my body to be burnt, but have not
4 charity, it benefits me nothing. Charity is long
suffering, is kindly, is void of envy, is no braggart,
5 is not inflated, preserves decorum, avoids self-
seeking, is not irritable, imputes not the evil

1 CORINTHIANS XIV

6 done, has no joy at evil doing, but rejoices on
7 the side of the truth ; puts up with all things, gives
credit for all things, hopes all things, endures all
8 things. Charity never fails ; whereas, take inspired
utterances, they shall be superseded ; take the gift
of tongues, it shall die out ; take that of know-
9 ledge, it shall be superseded too. For partial
now is our field of knowledge, and partial our
10 scope of inspiration. But when our full develop-
ment shall be reached, all that is partial shall be
11 superseded then. When I was of childish age,
my talk, my thoughts and reasonings were childish.
But now, become a man, I have done with childish
12 things. For here we see but as in a mirror, with
no clear image, but hereafter face to face. I, so
far, know partially, but shall then know fully,
13 even as all the while I was fully known. As it is
then, there abide faith, hope, charity, these three,
but the grander of them is charity.

14 Let your aim then be charity, but aspire to
spiritual gifts, and to inspiration rather than the
2 rest ; for, to take an instance, that of strange
tongues ; he who speaks in one of them speaks to
God and not to men, for no one understands him,
even though in the spirit he utters mysteries.

3 But one who is inspired speaks to men, to build
4 them up, to exhort them, to console them. The
speaker in a tongue builds up himself alone, but
5 the inspired speaker builds up the Church. I
should be glad for you all to speak in such
tongues, but more glad that you might share

1 CORINTHIANS XIV

inspiration. For more highly gifted is the latter person than the former, unless he interpret what he says, that the Church may be built up thereby.

6 That being so, brethren, if I come to you with the gift of tongues, what good shall I do you, unless, that is, you can tell whether it relates to revelation, or knowledge, or inspired thought, or

7 a point of doctrine? Why, even lifeless instruments of sound, whether by wind or strings, unless they mark their differences of note, how shall one

8 know the tune played on either? For, if the trumpet give an uncertain call, who will prepare

9 for the fight? So also, if you through your organ of speech utter what is not intelligible, how shall what is spoken be recognized?—You will be

10 speaking into the air. There are, let us suppose, so many families of speech in the world, and not one of them but conveys something to the ear.

11 But if I know not the meaning of any one of them, then, to him who uses it, I am a foreigner,

12 and he in turn is so to me. Let the same principle regulate your use of spiritual gifts; since you aspire to them. Let the edification of the Church be your aim of excellence—a loftier

13 one than their mere exercise. With that view let him who speaks in a strange tongue add a prayer, in order that he may proceed to interpret.

14 For, if I pour out prayer in a tongue unknown to myself, I have a spiritual consciousness of praying, but my intelligence remains barren.

15 What then should I aim at?—surely to pray

1 CORINTHIANS XIV

with my spirit, but to pray also intelligently ; to utter praise with my spirit, but that too, intelligently. For, suppose thou art uttering a benediction with thy spirit, how shall he who is in the ungifted position, say the Amen at the end of thy thanksgiving, being ignorant what it is thou art saying? Thy thanksgiving of course may be all right, but thy neighbour is not edified. I thank God, I have the gift of tongues more * largely than you all. Yet in church I would rather speak half a dozen words intelligently, that I may instruct others also, than any number in an unknown tongue.

20 Brethren, be not children in understanding— in vice be babes, but in understanding be full-
21 grown. Take an illustration of a further point from the Old Testament: its words are, ‘By men of strange tongue and by lips of a strange race will I speak to this people ; and for all that they
22 will not heed Me, saith the Lord.’ This shews that these strange tongues are meant to impress not the believer, but the unbeliever ; whereas the gift of inspiration speaks not to these latter, but
23 to those former. Suppose then, your entire Church met in assembly, and all are speaking with strange tongues ; and then any of the ungifted or the unbelievers come in and hear what goes on, will they not set you down as
24 raving? But if all are exercising the gift of inspiration, and there comes in an unbeliever or one ungifted, he is at once arrested all round by

1 CORINTHIANS XIV

25 conviction and exposure; the secrets of his own *
heart are revealed to him. Down he then falls
upon his face in adoration of the Searcher of
hearts, thus expressing his sense of God's presence
among you as a fact.

26 What then brethren remains?—When you are
assembling, each with a strain of praise, of teach-
ing, of revelation ready, with a strange tongue or
its interpretation on your lips, the golden rule is,
27 Let all things be done to edification. Suppose
utterances in a strange tongue are given; limit
such to two or three at most, and that in turn;
and then let there be one to interpret following
28 them. But if there be no one qualified to do so,
let silence in church then be kept, each speaking
29 only to himself and to God. So of the inspired
speakers; let them likewise be two or three, and
30 let the others judge their relative value. But if
a revelation occurs to another sitting by, let the
31 former speaker give way. For thus you may all
exercise your inspiration one at a time, that so
all may learn, and all receive encouragement.
32 And indeed there must be a subjection of the
spirit within every such prophet to the whole
33 class. Otherwise disorder would result—adverse
to Him who is pre-eminently a God of peace;
and such is the rule in all the Churches of the
34 saints. Also for the women in them to keep
silence; for they have no permission to speak,
but to be in subjection, as the Old Testament
35 enjoins. But if they wish to learn anything, let

1 CORINTHIANS XV

them ask their own husbands afterwards at home ;
for it is unseemly for a woman to speak in church.

36 Why behave as if you were the original source
of the Word of God, or as if to you alone it had
37 found its way ? If any one among you claims
to have inspiration or any spiritual gift, let him
recognize what I now write to you as enjoined
38 by the Lord Himself. But if any one persists in
39 ignorance—it matters little if he do so. To sum
up then, brethren, aspire to the gift of inspiration,
and forbid not the exercise of that of tongues ;
40 only let all be done with seemliness and good
order.

15 Now, brethren, I proceed to declare to you the
same gospel with which I evangelized you. You
2 received it ; you stand fast in it ; and, if you
adhere to its tenour as I preached it to you,
salvation is so far yours ;—otherwise your Christian
3 profession is in vain. For I delivered to you
among primary truths what I also received, viz.
that Christ died on behalf of our sins, as the
4 Scriptures witness ; and was buried and rose on
5 the third day, as the Scriptures witness ; was seen
6 by Peter, then by the Twelve ; and was seen after
that by above five hundred brethren at once ; of
whom the majority survive to this present time,
7 but some death has overtaken. After that He
was seen by James ; after that by all the apostles.
8 Last of all He was seen by me also, as though the
9 abortive member of the group. For I indeed am
the meanest of the apostles, and unworthy of the

1 CORINTHIANS XV

name, because I persecuted the Church of God.
10 But by the grace of God I am what I am, and
that grace of His extended to me was not lost
upon me. Nay, I exerted myself far more than
any of them ; or rather, not I, but the grace of
11 God given to help me. But whether I or they
proclaim it, such is the truth proclaimed by us,
12 and such the truth believed by you. But if its
subject be Christ—that He is risen from the dead,
how is it that some among you assert that there
is no such thing as a resurrection of the dead ?
13 For if there be no such thing, then is Christ not
14 risen. But if Christ be not risen, vain is then
the thing we preached, vain also is your belief
15 in it. Nay more, we are found guilty of false
witness in regard to God, that He raised the
Christ, whom He raised not, if, as it now seems,
16 the dead are not to rise. For if the dead are not
17 to rise, then neither is Christ risen. And, if
Christ be not risen, vain is your belief ; you are
18 yet in your sins. It follows too, that those fallen
asleep in Christ are lost.
19 If in this life we have had a hope in Christ
and only a hope ; then, that hope failing, we are
20 most miserable of all men. But instead of all
this, Christ, as a fact, is risen from the dead, and
21 become the first-fruit of them that sleep. For,
since by man came death, by man came also the
22 resurrection of the dead ; for as in Adam all die,
23 even so in Christ shall all be made alive. But
each in his own order : Christ the first-fruit,

1 CORINTHIANS XV

afterwards they that are Christ's at His coming :
24 and then the end ! when He shall have delivered
up the kingdom to God the Father, after extin-
guishing all other rule, authority and power.
25 For Christ must reign, until He has put down all
26 His enemies under His feet, and of these the last
27 enemy to be extinguished is death ; for God will
then have put in subjection all things under His
feet. But when we are told that all things are
put in subjection under Him, it is clearly with
28 the exception of God who so subjects them. But
when that subjection of all things is completed,
then shall the Son also be made subject to the
Father who subjected all else to Him, that God
29 may be all in all. But to return to the resurrec-
tion question :—if the dead after all are *not*
raised, how can we understand their position who
are baptized on behalf of the dead, or what
30 possible ground is there for that practice ? Con-
sider again *our* position.—Why should we risk
31 our lives at every moment ? For I declare—as
truly as I exult over you, brethren, as my achieve-
ment in Christ Jesus our Lord—I look death in
32 the face every day. On mere human calculation
what could be my inducement to face brute
violence, as I did, at Ephesus ? Rather, if there
is no resurrection, then ‘let us eat and drink, for
33 to-morrow we die.’ But be not misled—‘virtuous
characters are ruined by vicious conversation.’
34 Rouse you, then, from such influences to a sense
of duty, and not go on in sin. A downright

1 CORINTHIANS XV

ignorance of God possesses some of you—to your shame I say it.

35 But some caviller will say, ‘how are the dead raised, and in what body are they to appear?’—
36 a senseless cavil; for the very seed thou sowest
37 comes not to life except first it die; and in thy sowing, not the plant-form that is to be is sown, but a naked grain, maybe of wheat, maybe of
38 another grain. But God gives it a plant-form at His pleasure, and to each various seed a form of
39 its own. Then again, every species of flesh is not the same; but men are of one species, beasts of
40 another, fish of another, birds of another. Again, compare celestial bodies with terrestrial. How different the glory of the former from that of the
41 latter! The sun has one glory, the moon another, the stars yet another—why, even star differs
42 from star in glory. This diversity illustrates the resurrection of the dead. The body is sown in
43 corruption, it is raised in incorruption; it is sown in vileness, it is raised in glory; it is sown in
44 weakness, it is raised in power; it is sown an organ of the soul merely, it is raised an organ of the spirit; and if in that former state the body is
45 real, so is it also in this latter. And so Scripture hath it, ‘the first Adam became a living soul,’
46 Christ, the last Adam, a life-giving spirit. Yet not first is that which is of spirit, but that which is of soul merely; then afterwards that which is
47 of spirit. The first man is of earth, earthy; the
48 second man is the Lord from heaven. As is the

1 CORINTHIANS XVI

earthy man, such are they that are earthy ; and
as is the heavenly man, such are they that are
49 heavenly ; and just as we bore once the image of
the earthy, we shall also bear the image of the
50 heavenly. But notice this, brethren :—flesh and
blood cannot inherit the kingdom of God, neither
51 does corruption inherit incorruption. Mark this
—a mystery this, which I tell you of : We shall
52 all—I do not say, sleep, but be changed—in a
moment, in the twinkling of an eye, at the last
trump : for the trumpet shall sound, and the
dead shall be raised incorruptible, and we too
53 shall be changed. For this corruptible must put
on incorruption, and this mortal must put on
54 immortality. So when this corruptible shall have
put on incorruption, and this mortal shall have
put on immortality, then shall be brought to pass
the saying that is written, ‘Death is swallowed
55 up in victory.’ O death, where is thy sting ? O
56 grave, where is thy victory ? Of course, the sting
of death is sin, and the strength of sin is the
57 law. But thanks be to God, who giveth us the
victory through our Lord Jesus Christ.
58 Wherefore, my beloved brethren, be steadfast,
unshaken in your belief, abounding in the work
of the Lord evermore, as knowing that your
labour is not vain in the Lord.
16 And now, to come to the collection for the
saints’ needs—take the same course as I have
given direction for to the churches of Galatia.
2 On the first day of every week let each of you

1 CORINTHIANS XVI

lay up in store by him as his means have been prospered, to avoid the collections being then to
3 make when I am with you. And when I am come, the men whom your choice approves I will despatch with credentials to convey your liber-
4 ality to Jerusalem. And if it be worth while for me also to make the journey, with me they shall
5 make it. Now I am coming to you when I have gone through Macedonia ; for through Macedonia
6 I am to go. Then with you perhaps I will make a stay or even pass the winter ; that none other than you may forward me, whatever my further
7 destination may be. For I am unwilling just now to pay you a passing visit only ; as I hope to make some stay with you, if the Lord permits it.
8 I will tarry, however, at Ephesus until Pentecost ;
9 for I see a great opening there, calling for energy ;
10 although the adversaries too are many. Next, if Timothy comes, see that his reception by you may be reassuring, for he is as fully devoted to
11 the work of the Lord as I am myself. So let no one undervalue him, but forward his return in peace, that he may rejoin me ; for I look for him with the brethren.

12 Further, as regards our brother Apollos, I urged him much to come to you now with the brethren. Yet, all things considered, he did not choose to come now, but he will, when circum-
13 stances favour. Now, keep your eyes open, stand
14 firm in the faith, shew yourselves men, be unflinching. Let all you do be done in charity.

1 CORINTHIANS XVI

15 One word of advice, brethren ;—you know the
household of Stephanas, that it was the first
which Achaia yielded, and self-devoted since to
16 the service of the Christian body : I want you to
shew in your turn all deference to such, and to
17 every sharer in their labours and toils. I rejoice
in the actual presence of Stephanas, Fortunatus
and Achaicus ; because the lack of your society is
18 made up to me by theirs. For my spirits were
cheered by them, and so will yours be too.
19 Therefore shew all consideration to such worthy
persons. Greeting to you from the Churches of
Asia, much greeting to you in the Lord from
Aquila and Priscilla with the Church that meets
20 at their house. Greeting to you from all the
21 brethren. Salute one another with a kiss of
sanctity. My own greeting, finally, in mine own
22 hand, PAUL (signed). If any one love not the
Lord Jesus Christ, let him be accursed. ‘Lord
23 come’ is our watchword. The grace of the Lord
24 Jesus Christ be with you. My love be with you
all in Christ Jesus. Amen.

ST. PAUL TO THE CORINTHIANS

SECOND EPISTLE

1 Paul an apostle of Jesus Christ by divine ap-
pointment, and Timothy our brother, to the
Church of God now in Corinth, including there-
2 with all the saints now in all Achaia : Grace be
yours and peace from God our Father and the
3 Lord Jesus Christ. May that sacred Name be
blessed—the Father of compassion, the God of all
4 consolation ! He, in our every affliction, comforts
us, that we may supply to those similarly afflicted
5 the consolation we derive from Him. For, as the
sufferings of Christ come home to us in full mea-
6 sure, so through Him abounds our solace too. If
therefore we are afflicted, it is for your comfort
and salvation, wrought in you through patient
endurance of these very sufferings which we share,
—so our hopes on your behalf are assured : or, if *
we are comforted, that is equally for your comfort
7 and salvation ; since we know that, as you share
8 the sufferings, so the consolation too. Indeed, as
regards the affliction which befell us in Asia, we
would not have you ignorant how acutely we felt
its weight—so oppressive, so over-powering, that
9 we gave up hopes of living through it,—indeed

2 CORINTHIANS I

had made up our minds that death was to be our portion. It was a lesson that we should rely not on ourselves, but on the God who raises to life the
10 dead. For from such straits of death He rescued us, rescues us now, and will, we firmly hope, rescue
11 us yet; while you co-operate on our behalf by supplication. So shall the mercy obtained for us by many intercessors call forth thanksgiving on
12 our behalf from as many. For indeed, the one thing I have to boast of is the witness of my conscience, that my behaviour in the world and more conspicuously towards yourselves, was marked by holiness and godly sincerity; not relying on carnal *
13 wisdom, but on divine grace. For I only write just what meets the eye in reading—nothing else—or rather just what you instinctively recognize as true, and I trust will so recognize to the end.
14 For so you did indeed recognize us—or some of you did—already; that we should be your ground of elation, as you also ours, in the great future Day of our Lord Jesus.
15 And in this mutual confidence my wish was to have come to you earlier, that you might have
16 had a double benefit in my going on through you to Macedonia, and returning from thence to you, and so being forwarded by you towards Judæa.
17 This then being my acknowledged wish, can you * tax me with any levity of purpose? Can you say that my plans shift with a carnal inconstancy, and that ‘aye aye’ is my first resolve, and ‘no no’
18 my next? As God is true, our words to you

2 CORINTHIANS II

19 never hover between 'aye' and 'no.' Take the proclamation of Jesus Christ as the Son of God among you by us—I mean myself, Silvanus and Timothy. There was no 'aye' and 'no' by turns about it; but in Himself our universal
20 affirmative stands fixed. For in Him the countless promises of God are affirmed at once and ratified—'aye' first and 'Amen' last—that God
21 may be glorified through our agency. So then He who now confirms us and you together in Christ,
22 as He first anointed us, is God; He also sealed us as His own, and gave us the voucher of His Spirit
23 in our hearts.—Why did I not then come to Corinth?—I will tell you, invoking God upon my
24 soul, if I speak falsely:—it was *to spare you*. Not as though we claim to domineer over your faith; nay, so far from it, we only augment your joy. For on your faith your whole *status* depends.

2 Besides, I had made up my mind to this, that
2 my next visit to you should not be painful. For if I pain you, pray who is there to gladden me but
3 those very persons whom I pain? Indeed, I wrote that very passage of rebuke, that I may not, when I come, feel pain where I ought to find joy; feeling sure of you all, that my joy is the joy of you all.
4 It was indeed in much distress and depression of spirits and with my eyes full of tears that I wrote; not to cause you pain, but to prove to you the
5 large measure of love which I bear to you. And, if one there be whose offence caused the pain, he caused it, I will not say to me, but in a measure

2 CORINTHIANS II

—for I would not be too hard upon him—to all
6 of you. Sufficient for the one I mean is the cen-
7 sure visited on him by the community, for you
now to reverse it by forgiving and encouraging
him, for fear he be overwhelmed by inordinate
8 anguish. Therefore I now exhort you to ratify
9 towards him your kindness. For indeed my motive
in writing was to make this a test case of your
10 entire obedience. That settled, whomsoever you
receive to grace, so do I. And indeed any act of
grace on my part, if I have shewn any, is on *
11 your account, as representing Christ, and to pre-
vent Satan's getting the better of us; for we know
his artifices full well.

12 But on reaching the Troad region in my preach-
ing tour, and finding a door of mission work opened
13 in the Lord, I felt restless and dispirited at not
finding there Titus my brother. And so, bidding
14 them farewell, I set off for Macedonia. Now then,
I thank God that He ever makes us grace His
triumph in Christ, and diffuses the perfume of the
knowledge of Himself by our means, wherever we
15 go. Because we waft to God an incense of Christ
16 alike in the saved and in the perishing—in these
last an odour of death to bid them die, in those
former one of life to make them live. And with
these awful issues in view, who is really qualified?
17 For we are not like so many who water-down
the word of God; but in its native purity,
as God gives it, before Him in Christ we declare
it.

2 CORINTHIANS III

3 'What! Beginning again to commend our-
selves?' you will say. Or perhaps you think we
need, as some really do need, testimonial letters
2 to you or from you? On the contrary, we have
such a document in yourselves, written on our
3 hearts for all mankind to know and read. Un-
mistakeably you are an autograph of Christ—mere
ministerial agency being ours—written, not with
ink, but with the Spirit of the living God; not on
tablets of stone, but tablets of flesh—the heart *
4 itself. This then shews the sort of confidence
5 we have through Christ towards God. Not that
we are qualified to ascribe anything of ours to
ourselves as the source of it; no, but our qualifi-
6 cation is from God, who has actually qualified us
as ministers of a new covenant—one not of letter,
but of spirit; for the letter puts to death but the
7 spirit brings to life. But, if a glory was shed on
that ministry of death engraved in letters on
stones; so that the Israelites could not fix their
eyes on Moses' face, owing to that glory, evanescent-
8 as it was; how much more shall glory rest on the
9 ministry of the spirit! For, if the ministry of
condemnation was a glory, much more is the
ministration of righteousness transcendent in
10 glory. Indeed the glory which invested the
former loses its reality in this point of view—I
mean, as compared with the surpassing glory of
11 the latter. For if the transitory has a relative
glory, much more is the permanent absolutely glori-
12 ous. With such a hope then in view, we throw

2 CORINTHIANS IV

13 off all reserve—unlike Moses, who veiled his face,
to prevent the Israelites from watching the evan-
14 escence of its transitory radiance. But there was
a resisting medium within them, of stony hard-
ness.—Why, to this very day the very same veil,
in the reading of the Old Testament, remains
unremoved—because only in Christ is it done
15 away—so that to this day, when Moses is read, a
16 veil hangs on their heart. But let that heart once
turn to the Lord, and the veil is stripped off. Now
17 that Lord of the Old Testament is the Spirit of the
New; and where the Lord's Spirit is, there is no
18 bondage of the letter. And so we all, as with face
unveiled we reflect the Divine Glory, are being trans-
formed into the original—from a reflected glory
to a real one—a result due to the Lord the Spirit.

4 This being so, we who have this ministry,
mercifully vouchsafed as it is, flinch not under
2 its burden. We renounce every clandestine course
as a slur upon it. We stoop not to artifice, nor
tamper with the Divine Message; but by a bold
display of the truth we commend ourselves to every
3 human conscience in God's sight. But, if there
is any veil over our Gospel, it is only to those
4 perishing in their sins—those in whom the god of
this world has blinded their faithless hearts, to
eclipse for them the gospel-radiance of Christ's
5 glory, who is the image of God. For it is not
ourselves whom we preach, but Christ Jesus as
Lord, and ourselves as your servants for His sake.
6 God indeed, who bade light shine out of darkness,

2 CORINTHIANS IV

is the same who shone in our hearts, radiating there the knowledge of His glory in the person
7 of Jesus Christ. But this treasure of grace we hold in mere potsherd vessels, that its all-surpassing energy may be clearly God's own, and
8 not due to us. On every side afflicted but not 9 crushed, perplexed but not resourceless, persecuted but not abandoned, struck down but not with
10 mortal blow, we ever carry about in the body the dying pains of Jesus, that the life of Jesus too *
11 may in our same body be verified. We, I say, yet living, are being at every moment given up to death for His sake, that His life also may in our
12 mortal frame be unfolded ; so that death does its 13 work in us, while life does its work in you. But still, holding fast the same spirit of faith which the text expresses, 'I believed and therefore I spake,' we also believe, and that faith prompts
14 our utterance ; being sure that He who raised up the Lord Jesus will also raise us up with Jesus, *
15 and present us with you. For you are the object of all our efforts ; in order that this our grace of office, multiplied into all the more followers, may redound in thanksgiving to the glory of God.
16 Therefore, I say, we flinch not ; but, even though our outward man be wearing out, yet the inward
17 man is every day being renewed. For the momentary trifle of affliction which we endure wins for us a solid treasure of eternal glory
18 incalculable and immeasurable ; our aim being not the seen, but the unseen ; for what is

2 CORINTHIANS V

seen is temporary, while what is not seen is eternal.

5 For we know that, if our tent-dwelling here on earth is struck, a structure raised by God is ours, a house of no mortal fabric, eternal in the heavens.
2 Indeed, while inmates here, we sigh with longing for our further housing in that heaven-born
3 mansion; if—that is—it finds us still in fleshly
4 vesture, and not stripped of it. For while we are in this tent, we groan beneath its load, because our desire is not to put off, but further to put on; that so our mortal part may be
5 absorbed in larger life. This is indeed the very end for which God has constituted us, with His
6 Spirit given us in earnest of assurance. Therefore we always rest assured; and, in view of the fact that, while domiciled in the body, we are
7 exiled from the Lord, (as those who walk by faith
8 not by sight,)—although we rest, I say, assured; yet our choice would be rather to be exiled from
9 the body and domiciled with the Lord. And therefore our one ambition is, whether so domiciled or
10 so exiled, to be all that He would have us. For we must all appear before the judgment-seat of Christ, that each may receive what he has earned in the body; just as he has acted, whether for good or for evil.

11 Bearing in mind then the awfulness of the Lord, we seek to win men to salvation. But to God what we are and do is manifest all along, and, I trust, to your own consciences likewise.

2 CORINTHIANS V

12 Don't think we are in this again commending *
ourselves to you:—no, we only give you a fair
ground of upholding our claims against those
who advance their own with seeming plausibility
13 but real insincerity. — Demented perhaps you
think us? If we are, it is for God. In our
sober senses are we? Well then, it is for you.
14 For our constraining motive is Christ's love;
adopting as an axiom that, if on behalf of all
15 One died, then in Him all died: also on behalf
of all He died in order that their life, while they
live, should be no longer for themselves, but for
16 Him who died for them and rose again. It
follows then that henceforth our estimate of a
person is no longer by a natural standard. Why,
if by such a standard we have estimated even
Christ, yet our estimate of Him too has wholly
17 altered now. Accordingly, if a person be in Christ
he is created anew: old things are passed away
in him and behold! all things are become new.
18 But all things are of God who reconciled us to
Himself through Jesus Christ, and gave to us
19 (Apostles) the ministry of that reconciliation: in
effect, God was in Christ reconciling the world to
Himself, not imputing to them their trespasses, and
20 lodging in us the message of that reconciliation. On
Christ's behalf then we are ambassadors, as though
God were pleading through us, we entreat you on
21 behalf of Christ, to be reconciled to God. Him who *
knew not sin He made to be sin on our behalf, that
we might be made the righteousness of God in Him.

2 CORINTHIANS VI

6 And you we exhort, as co-operating with God,
that you receive not His grace in vain :—why, His
2 own words are,

In a time accepted I listened to thee,

And in a day of salvation I succoured thee.

See then, the time specially accepted, salvation's
3 own day, is now. In so doing we avoid all
occasion of offence, that there be no reproach on
4 our ministry ; nay, we establish our character as
God's ministers in every way, in great endurance,
5 in afflictions, in necessities, in distresses, in blows,
in imprisonments, in public tumults, in toils, in
6 sleeplessness, in hunger-spells, in purity, in know-
ledge, in longsuffering, in kindness, in the Holy
7 Spirit, in love unfeigned, in the word of truth, in
the power of God ; wearing the armour of right-
8 eousness both right and left, amidst honour and
disgrace, amidst ill report and good report, as
9 impostors and yet true, as obscure yet widely
recognized, as dying yet, behold, we survive, as
10 chastened yet not killed, as saddened yet always
rejoicing, as poor yet enriching many, as having
nothing and yet possessing all things.

11 Towards you, O Corinthians, we stint not our
12 utterance, we narrow not our heart. It is not in
us that you find what checks you, but only in your
13 own restricted sympathies. So now, to requite me
in kind (I say it as to my children,) do you shew
14 a similar breadth of feeling. Shun ill-assorted
unions with unbelievers ; for what partnership
has the righteous with the lawless, what fellow-

2 CORINTHIANS VII

15 ship has light with darkness, what harmony is
between Christ and Belial, what share has the
16 believer with the unbeliever? Moreover, what
mutual agreement is possible between the temple
of God and idols, for it is a living God whose
temple you are? Witness His own words, 'I
will dwell in them and walk in them, and will be
17 their God and they My people,' wherefore,

Come forth from the midst of them and separate
yourselves,

Saith the Lord,
And touch not what is unclean ;
And I will accept you,

18 And be your Father,
And ye My sons and daughters,
Saith the Lord Almighty.

7 With such promises then to cheer us, my
beloved, let us purify ourselves from every defile-
ment of flesh and spirit, and bring holiness to
perfection in the fear of God.

2 Find room for us then in your hearts : none of
you did we injure, no one did we victimize, no
3 one did we over-reach. I am not saying it as
finding fault ; for I have said before, that you are
4 in our hearts, for life or death together. There-
fore great is my outspokenness towards you ;
great the pride I feel in you ; I am filled with the
comfort which you yield ; I am transported with
5 that joy in every affliction that befalls us. For,
as an instance, when we arrived in Macedonia our
weary frame found no respite :—affliction on the

2 CORINTHIANS VII

contrary all round, contentions without, alarms
6 within. But He who comforts the down-hearted
—God, I mean—comforted us by the arrival of
7 'Titus; and not by merely his arrival, but by the
comfortable feeling which filled him on your
account; as he reported to us your longing, your
repining, your warm feeling on my behalf—a yet
8 more lively source of my joy. Because even if I
did sadden you by my former letter, I now feel no
regret, even though I felt it at the time—for I
see that same letter gave you pain, although only
9 momentarily. But my present joy is, not that
you suffered, but that the suffering issued in re-
pentance; for the religious compunction you felt
ensured you against any penal severity from us.
10 Indeed, such religious compunction becomes in
effect repentance to salvation, leaving nothing to
regret; whereas the mere worldly feeling results
11 in death. For, look you, this religious compunc-
tion which you felt, what earnestness it wrought
you up to,—nay, what self-exculpation, indigna-
tion, alarm, what longing eagerness, what zeal for
right and readiness to avenge wrong! In every
way you have come out unsullied in this business.
12 So then, if I *did* write to you, I wrote not for the
sake of the injurer nor yet of the injured; but to
bring out clearly your earnest support of our *
13 authority in the sight of God. That accounts
for the comfort we now feel; and besides this
solace, there was the supreme joy we derived from
the gladness of Titus, and the way in which his

2 CORINTHIANS VIII

14 spirits were cheered by you all. Be sure that in any high opinion of you which I expressed to him I have not been disappointed; but as every word we addressed to you was truthful, so that high opinion we expressed to him was amply verified.

15 Indeed his feelings towards you are exuberant, as he calls to mind the submissiveness you all shewed, and with what a tremor of apprehension

16 you received him. I am glad therefore to express my attitude of perfect reassurance as regards you.

8 We inform you next, brethren, of the divine grace manifested among the Churches of Macedonia; that in a great trial of affliction joy yet predominates among them, and their deep-down poverty has overflowed into a wealth of liberality.

3 For I can attest that up to their power, aye and beyond it, they came forward as volunteers;

4 earnestly appealing to be allowed to contribute to the bounty, and to go shares in the relief- *

5 agency for their fellow Christians. Nor did they limit their gift to our expectations—rather they gave first themselves to the Lord and to us, as

6 God disposed them. This led to my urging Titus that, as he had begun, so he would finish up

7 among you also this work of beneficence. Well then, as in all respects you are exemplary; in faith, in powers of discourse, and discernment, and in all earnestness, and in the love you bear to us, try in this beneficent work to be equally so.

8 Don't understand me as commanding, but only making the zeal of others a means of proving the

2 CORINTHIANS VIII

9 genuineness of your affection likewise. For you
know the graciousness of our Lord Jesus Christ,
in that, although He was rich, yet for your sakes
He became poor, that you through His poverty
10 might be rich : so that I only offer advice in this,
as in a matter in which you are interested ; inas-
much as you took the lead of them a year ago not
11 only in doing but in willing to do. So now finish
up the doing likewise ; and to match that for-
wardness of willing, let there be a completion
12 according to your means ; for where there is that
forwardness to begin with, according to what a
man has he is accepted, not in regard to what he
13 has not. Don't think that I am putting pressure
14 upon you, to let others off easily ; no, I want
to equalize it ; your abundance at the present
moment meeting their shortcoming, that their
abundance may in turn meet your shortcoming ;
15 so as to be equal all round ; as in the scriptural
instance, ' He who gathered much had no excess,
and he who gathered little no defect.'
16 But I thank God for bestowing on Titus that
17 same heart-felt zeal for you. He undertook, to
be sure, my commission ; but, as already too
zealous to need it, he went off to you on his own
18 account. And with him we sent that brother
whose praise in Gospel work all the Churches
19 echo ; nay more, who was elected by the Churches
to travel with us in this work of beneficence,
which I had to administer ; in behalf of the
Lord's own honour and to show our forwardness. *

2 CORINTHIANS IX

20 For it was incumbent on us to guard against any reflection on this largess and our administration
21 of it ; since we have an eye to character not only * in the sight of the Lord, but in that of men.
22 With them too we send that brother of ours, well approved by us often in many matters for his zeal, but now even much more zealous, owing to the entire confidence which he feels in you.
23 Whether about Titus then any question be raised : —he is my partner and coadjutor on your account ; or about our brethren ;—they are emissaries of Churches, and do honour to their
24 Saviour. Now then, for the proof of your charity and of the high opinion I expressed concerning you—manifest it to these brethren in the face of the Churches.

9 To be sure, as regards the duty of ministering to the saints, my writing to you is superfluous ;
2 knowing, as I do, your forwardness, and making it my boast on your behalf to the Macedonians, that Achaia has been ready since last year ; and your zeal has had a rousing effect on most of them.
3 But I send the brethren, that the high character we gave you may not break down in this particular ; that you may prove yourselves, as I told them,
4 ready ; for fear, in case some Macedonians come with me and find you unprepared, we should take shame to ourselves—to say nothing of you—through this very assurance which I expressed. *
5 This is why I felt bound to charge these brethren to reach you before I came myself, and so ensure

2 CORINTHIANS IX

beforehand the complete readiness of that bounty of yours already announced ; yet preserving its
6 character of a bounty and not as extorted. But
mind this, he that sows sparingly shall reap also
sparingly, and he that sows bountifully shall reap
7 also bountifully :—each then as his heart prompts
him, not as a painful sacrifice, or because he must ;
8 for God loveth a cheerful giver. And God is
powerful to fill you to overflowing with every
grace ; that you may find yourselves fully com-
petent to meet every call from whatsoever quarter,
9 and overflow into every good work : even as it is
written,

He scattered broad-cast, he gave to the poor,
His beneficence abides for ever.

10 So shall the Great Provider of seed to sow and *
bread to eat supply and amplify what you are now
sowing, and multiply the proceeds of your dutiful
11 effort : so shall you be richly endowed for every
such act of bounty as fructifies through us in
12 thankfulness to Him. For, let me add, your dis-
charge of this public duty not only tends to supply
the needs of the saints, but beyond that redounds
13 in a full flow of gratitude to God. With the
proof of this ministering service before their eyes,
they glorify Him for your subjection to the rule
of Christ's gospel which you profess, and for your
liberality in contributing for their benefit and
14 that of all. They glorify Him also by their
prayers on your behalf, as shewing how they long
for you, because of this surpassing instance of His

2 CORINTHIANS X

15 grace vouchsafed upon you. Aye, and thanks be to Him for His inexpressible boon.

[Here occurs a marked change in the tenour and spirit of the Apostle's letter.]

10 Next, I Paul in person urge you, by the meekness and gentleness of Christ—I, who make so mean a figure close at hand and shew such a bold
2 front at a distance; and beg you that I may not have when present to shew a bold front against some—a stand which I rather reckon on having to make—who regard us as actuated by secular
3 motives. For, although we move in the secular
4 sphere, our warfare has no secular objective; and indeed our service-weapons are not secular, but powerful for God to the overthrow of hostile posi-
5 tions. With them we demolish sophistry, and reduce every stronghold which would tower above the knowledge of God; and thus carry captive every conceit of man into submission to Christ;
6 fully prepared as we are to avenge every case of disobedience, when once your obedience is secured.

7 Is it personal qualities you regard? Then consider: if any one presumes on his being Christ's, it might, I think, reasonably occur to him that
8 we are just as much Christ's as he. If too, I should venture on broader self-assertion as regards our God-given authority—given to build you up, not pull you down—I need fear no discredit of my
9 claim. But I forbear, that I may not seem to
10 work on your fears through my letters: 'for his letters,' some one says, 'are weighty and formid-

2 CORINTHIANS XI

able, but his personal appearance is feeble, and
11 his address is beneath contempt.' Such an one
would do well to consider that, what we are in
word on paper when absent, that same will we be
in act when present.

12 Of course we don't presume to class or compare
ourselves with certain self-accredited persons,
whose mistake lies in taking their standard of
excellence from themselves, and never going outside
13 their own circle for comparison. We will *not*
indulge in such unmeasured self-assertion. The
standard we apply is that of the rule measured out
for us by God, ranging even to the inclusion of
14 yourselves. We are not overstepping our limit, as
though we could not properly include you ; for in
fact our range of work in the gospel of Christ took
15 in you too. We indulge in no unmeasured self-
assertion trenching on the labours of others ; but
we cherish a hope that, as your faith enlarges, our
radius of work among you may be extended yet
16 more amply ; that so we may evangelize the regions
beyond you ; while still keeping on our own lines,
not intruding into those of another, to take credit
17 for ground already covered. For, 'Whoso glorieth
18 let him glory in the Lord' ; and not the self-com-
mending man, but he whom the Lord commends,
has his character established.

11 May I beg your indulgence for a bit of un-
2 wisdom?—Nay, I know you indulge me. My
reason is that I am in a fit of spiritual jealousy on
your account. For I bestowed you on one husband

2 CORINTHIANS XI

3 to present you in maiden purity to Christ. But
my fear is, that, as the serpent beguiled Eve by
his subtlety, so your feelings should be seduced
4 from their single-hearted loyalty to Him. For if
any new comer preaches another Jesus than Him
whom we preached, or if from such you imbibe a
different spirit from that imbibed before, or a dif-
ferent gospel from that accepted before, you are,
5 to such, all indulgence. Well, I don't reckon
myself one whit behind these ever-so-much apostles.
6 Even granting that I am a mere novice in address,
yet I am not so in discernment—nay, I gave con-
7 clusive proof of it among all for your benefit. Or
was it a sin in me to waive my rights to your
advantage, in that I was an unpaid evangelist for
8 God among you? I drew upon other Churches,
9 taking wage of them for work done to you. And
when in my visit to you my supplies ran short, no
one found me hanging upon him; for that my
deficiency the brethren from Macedonia, when
they came, made up and more. And so through-
out I kept and will keep myself from being
10 burdensome to you. As Christ's truth is in me, I
will not be estopped from taking credit for this
11 through the length and breadth of Achaia. And
why? Because I love you not?—Nay, God knows
12 I do. But my reason for this course and for my
persistence in it is, that I may deprive of any
handle 'against me those who seek for one, that
their vaunts may be exposed, and their fancied
13 superiority disappear. For such persons are false

2 CORINTHIANS XI

apostles, mere malingerers, taking the guise of
14 apostles of Christ. And no wonder, for Satan's
own favourite guise is that of an angel of light ;
15 it need not therefore startle us, if his ministers
too adopt the guise of ministers of righteousness.
But as their works are, so shall their end be.

16 But I resume,—don't take me as being really a
fool, or if you do, put up with what you deem my
folly, and let me have my brief spell of egotism.
17 In what follows I am not speaking as by the Lord's
authority ; but, as any fool might, assuming this
18 standpoint of boastfulness. And since many par-
19 ade their outward show, I will do the same ; seeing
with what complacency wise men like you put
20 up with such fools ! For you put up with it, if a
man enslaves you, devours you, takes your money,
21 humiliates you, browbeats you. I dwell purposely
on these degrading details ; I being of course far
too poor a creature so to presume ! But on what-
ever point any one challenges me—to keep up the
22 figure of folly—I accept his challenge. Are they
of Hebrew race ? So am I. Israelites are they ?
So am I. Abraham's seed are they ? So am I.
23 Christ's ministers are they ?—I feel how mad is this *
sort of talk—I am more so than ever they : in toils
I outstrip them, in imprisonments surpass them ; in
blows I outscore them, in death-risks I outnumber
24 them. From the Jews I five times got the forty
25 stripes save one, thrice I felt the Roman rods, once
I was stoned, thrice I suffered shipwreck, I have
26 spent twenty-four hours on the open sea ; in jour-

2 CORINTHIANS XII

neys many times, in perils of water-floods, perils of bandits, perils from my own race, perils from the heathen, perils in the city, perils in the wilderness, perils in the sea, perils among false
27 brethren; in toil and weariness, in many a sleepless night, in hunger and thirst, in frequent fastings,
28 in cold and nakedness; and, besides all exceptional sufferings, that which besets me daily, the anxious care
29 of all the Churches. For who is weak, without my sympathizing? Who feels an offence, without my
30 being indignant? If I *must* try self-assertion, I will take facts suggesting my feebleness as the theme.
31 The God and Father of our Lord Jesus knows, He * who is blessed for evermore, knows, that I speak the
32 simple truth. In Damascus the local governor of King Aretas was watching that city to apprehend
33 me; and through a window in a rope-basket I was lowered through the wall and escaped his violence.
12 To self-assertion I am thus driven—not that * it does me good. I will go on therefore to visions and revelations made to me by the Lord.
2 I know a man, a believer of fourteen years' standing,—whether his experience was in the body or outside it, I know not, God only knoweth—the man I refer to, rapt up to the third heaven.
3 I further, know the man referred to—again whether in the body or apart from it, I know *
4 not, God only knoweth—as rapt into Paradise, and hearing there unspeakable words, which it is
5 not lawful for man to utter. Now on behalf of such an one I may and will exult; but on my own

2 CORINTHIANS XII

behalf not, except as relates to my fits of weakness.
6 Yet even if I were inclined to such self-assertion,
it were no proof of folly ; for my statement would
be truth. Nevertheless I refrain ; wishing no
one to ascribe to me more than his own sight and
7 hearing convince him to be my due. Further,
to prevent my being unduly elated by the over-
powering force of the revelations, there was
allotted to me a sharp bodily affliction, that an
angel of Satan might plant his blows in me, and
8 prevent such undue elation. On this behalf I
9 thrice entreated the Lord to rid me of him ; and
He said to me once for all, ‘ My grace is enough
for thee, for My power is being perfected in
weakness.’ Most cheerfully then I prefer to
exult in my fits of weakness, that the power of
10 Christ may fix its abode with me. I am therefore
well content with fits of weakness, ill-treatment,
necessities, persecutions, distresses—all endured
on Christ’s account ; for when I am weak, then I
am mighty.
11 Fool that I am become in this egotism ! You
drove me to it. My proper attitude would be to
throw myself on your attestation and receive it.
For I was no whit behind those ever-so-much
12 apostles, poor creature as I am. The proofs of
my being your apostle were, I am sure, amply
given among you with undeviating patience ; by
13 tokens and marvels and mighty works. And
pray, in what were you worse off than the rest
of the Churches ?—in the single particular, that

2 CORINTHIANS XII

I did not personally hang upon you for support.

That is surely a wrong which might be forgiven.

14 And see, this third time I am ready to come to you, and don't mean to hang upon you—for I want, not what is yours, but your very selves.

For children should not have to lay up for parents
15 but parents for children. But my feeling is one of delight in the prospect of spending and being spent for your souls; even if I am the less beloved, the more abundantly I love you.

16 But granting that I was not myself a burden upon you, some one will suggest that, being a
17 born trickster, I took you in furtively. Name then any one of my emissaries to you by whom I
18 overreached you. I suggested to Titus his visit, and sent with him the brother. Pray, did Titus in anything overreach you? Were not he and I actuated by the same spirit, and kept exactly to the same tracks?

19 But you are thinking all the while that we are * standing on our defence to you. Not so: we are speaking in Christ as responsible to God only; and all we say, my beloved, is for your edification.

20 I tell you plainly, my fear is that, on my arrival, I may find you different from what I could wish; and that I too may be found by you different from what you would wish. I mean as regards quarrels, heart-burnings, angry passions, intrigues, slanders, calumnies, vapourings, disturbances among
21 you; and for myself, that, when next I come, my God may have a mortification in store for me at

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meeting you, and that I shall have to mourn over many previous offenders, still impenitent for the impurity, fornication and outrages on decency which they have perpetrated.

13 A third time now I am on my way to you.

By the deposition of two or three witnesses shall every charge brought before me be established.

2 I have given notice already, and now, as if *

present, although absent, I warn the second time both the previous offenders and all others, that

3 at my next coming I will not spare—this, since you seek a proof that I am the mouth-piece of Christ. He at any rate lacks no power to deal with you. He has unquestioned sway among you.

4 Crucified as He was through human weakness, yet by virtue of Divine Power He lives. And we too partake of His sometime weakness, yet shall with Him be effectually alive, as you will find,

5 by virtue of the same power. It is yourselves who need testing in respect of the faith, yourselves who need proving. Do you or do you not recognize your own *status*, that Jesus Christ is in you,

6 unless you are—shall I say it?—reprobates? At any rate I expect you will discover that *we* are no

7 reprobates. Now my prayer to God is that you do wrong in nothing—not for the sake of establishing our credit; but for your own good, that you may do it, whatever becomes of our reputa-

8 tion; for against the truth we are powerless, and only in defence of it strong. Accordingly we

9 rejoice when ours is the weakness and yours the

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strength. Indeed the thing we pray for is your
10 amendment of yourselves. This is why I write
thus while absent, that I may not when present
have to use severity, by virtue of the authority
which the Lord gave me, for building up and
not for pulling down.

11 To conclude then, farewell, brethren: amend
yourselves, give heed to remonstrance, be of one
mind, live in peace, and the God of that love and
12 peace shall be with you. Exchange a kiss of
13 sanctity with one another. All saints here send
14 kindly greetings. The grace of the Lord Jesus
Christ, and the love of God and the fellowship of
the Holy Ghost be with you all. Amen.

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